بسم الله الرحمن الرحيم

Darknesses, Some of Them Upon Others

Another taghut perished and his death ignited, yet again, arguments about the ruling on him, the ruling on those who ask for mercy on his soul, and the ruling on those who condole the murtaddin for his death. As it has always been the case when any taghut perishes, the misguided people are divided in their position towards him, according to the desires of their souls and the suspicions that seize their minds.

The crimes of the perished taghut of Kuwait are no secret to any Muslim. First of all, he ruled by other than what Allah has revealed, and he altered the Shari'ah of Allah. He was also a guardian of kufr, protecting the Rafidi and Sufi mushrikin inside the country that he ruled. In addition, he was loyal to the enemies of Allah, among the Crusaders and Rafida, whom he supported in their war against the Muslims in Iraq, Khurasan, and other countries. He also oppressed Muslims in Kuwait and violated their souls, money, and honor. And in his prisons, he held hundreds of Sunni youths, where they are tortured and oppressed, and whom he hated only because they said: "Our Lord is Allah, the Mighty, the Most Compassionate".

Perhaps those who forget all this will not forget the repeated scenes of the Rafidi government in Iraq seeking help from him when its war against the Islamic State became difficult. He would then open the treasury of the Muslims' money that he seized to finance that brutal war, on one occasion buying them hundreds of tanks, and another time paying them the salaries for the militias, and another financing the training and supply operations. The result of all that was the destruction of the cities of Ahlus-Sunnah wal Jama'a in Iraq, with funding and support from this taghut and his like among the murtaddin. Likewise, we do not forget that he made Kuwait the most important center for managing the Crusade against Muslims, and the most important base to spy on them, plan to kill them, and destroy their countries.

If we want to know what prevents the people of kufr and misguidance within the parties and organizations that falsely affiliate themselves with Islam, from practicing takfir on that taghut, moreover, praying for mercy and condoling him, we would find the reason to be a mixture of suspicions and desires that led them astray and kept them from the straight path. Truly, it was the reason for most of them to fall into kufr and riddah by their loyalty to the mushrik tawaghit.

The murtadd Taliban militia was one of the first to pray for mercy on the soul of that taghut and offer condolences. Judging with other than what Allah has revealed and supporting the kuffar against Muslims are not in their consideration among the reasons for practicing takfir. For them, those who commit these acts, such as the perished taghut of Kuwait, on whom they pray for mercy, remain in the circle of Islam.

Similar to them is the case of the murtadd Brotherhood. Although they claim to follow the principles of Ahlus-Sunnah wal Jama'a in the matter of faith, they do not see that ruling with other than what Allah has revealed to be a great act of kufr that places one outside the religion, unless one makes halal what is haram or denies the necessity of ruling with what Allah revealed. The same applies to the matter of manifestations of kufr on Muslims, where they require that one make halal what is haram or demonstrate loyalty of the heart or loyalty to kufr, in order to judge the kufr of the doer. And no rule other than what Allah revealed is absolute, and no manifestation of kufr on the Muslims with their kufr acts is absolute, neither.

All the misguidance of the two groups and those who followed them among the parties, factions, and organizations are based on two reasons:

The first reason is their corrupt doctrinal foundation on which they built their misguided and deviant rulings that led many of them into clear kufr, and that brought them out of the worship of Allah to the worship of murtadd tawaghit.

The second reason of the misguidance of those lost ones is related to the desires of souls. Their first criteria in their judgment on states, governments, organizations, and sects is the benefit and harm they derive. They give their loyalty to whichever sect, government, or group they benefited from, and they give them guarantees of survival from the Hellfire, even if that taghut was a clear kafir, such as the taghut of Kuwait and his like. On the other hand, they treat whichever sect, government, or group that harms them or competes with them on worldly benefits with hostility and consider them non-Muslims, as is the case with the Islamic State, which they fought as much as they could and shed the blood of its soldiers and made it permissible to seize their wealth and honor unjustly.

The perished taghut of Kuwait differs from some other tawaghit in one thing, which is he opened the way for the followers of the religion of democracy, among the murtaddin who are falsely affiliated with Islam, to enter "parliaments," assume positions and responsibilities, and establish parties and associations. Meanwhile, the kufr of democracy is one of the reasons that prevent them from practicing takfir on tawaghit. Based on them, a ruler who rules based on democracy is never a kafir! Rather, takfir and hostility are only against despotic tawaghit in everything, who refuse to share power and benefits with the murtaddin falsely affiliated to Islam.

Likewise, the taghut of Kuwait opened the way for financing the murtadd Brotherhood and the Sahawat factions who are affiliated with jihad everywhere, to play their role in distorting the religion and warring against the muwahiddin. All that within the framework of the American plan drawn for it alone. This funding for the murtaddin is also one of the deterrents from practicing takfir and showing hostility, and among the reasons for love and loyalty. Hence, the murtaddin of the Sahawat are loyal and hostile based on the benefit and harm, not based on Islam and kufr. May Allah gather them alongside those to whom they are loyal among the tawaghit in Hell.

If we add to these matters a political aspect related to his good relationship with the tawaghit of Turkey and Qatar, we can shed more light on the reason for the loyalty of those murtaddin to the taghut of Kuwait, for he offered peace to whoever offered it back, among those tawaghit, and warred against those who showed hostility. Hence, the way of the criminals may be manifest.